

From the Western Christian Advocate.

LETTERS FROM BISHOP SOULE.—NO. IV.

To the Editor of the Western Christian Advocate:

Dear Brother:—Since my return from the South, in looking over several of the official journals, and in conversation with a number of preachers and members of the Church, I find that there is, from some cause, a pretty extensive opinion that Bishop Andrew had been laid under obligation, either by the acts of the General Conference or otherwise, to "ask" or "demand" work before he could exercise the functions of the episcopal office, or before any of his colleagues could invite him to do so, without a contravention of the action of the Conference. Hence it is frequently asked, and with an apparent air of triumph, "Did Bishop Andrew ask work? did he demand it?" Now suppose it were admitted that he did neither; what then? Why the questions are asked, who required that he should do either the one or the other? What obligation was he under to do so? By what authority was he required to ask or demand work of me, or any one of his colleagues? Who gave me or any one of the bishops any superiority or pre-eminence over Bishop Andrew, that he should come to me to ask for work, as if we had a right to withhold it from him? Was I not under as much obligation to ask work of him as he was to ask of me? I know no difference. Was he not in the episcopal office in every respect my equal? Greatly in apostolic zeal for the salvation of souls, greatly my superior.

The General Conference had laid him under no such requirement. So far from it, the first resolution of that body, in answer to the request of the bishops, fully recognized his official equality with his colleagues. His name was ordered to stand on the Minutes, without note or comment, in answer to the question, "Who are the bishops of the Methodist Episcopal Church?" and in the Hyatt Book and Discipline, as it previously had stood, in connection with an official pastoral address to the whole church; by which resolution he was authorized, equally and jointly with his colleagues, to say to us, "We remain your very affectionate brethren and pastors, who labor night and day, in public and in private, for your good." This official document, with Bishop Andrew's name thus subscribed by authority, has gone forth to the whole Methodist Episcopal Church.

It might have been thought disrespectful, at least to the General Conference, if Bishop Andrew had declined having his name attached to this official address, were the Conference laid, by a very large majority, directed to be placed; and yet he might have had some delicacy, as a Christian man, and a Christian minister and pastor, in having his name go forth to the whole church, and to the community at large, in this relation with his colleagues, if, at the same time, he was prohibited the performance of any part of the pastoral labor of his office. What man who has a sense of self-respect as the purest principles of Christian morality authorize and inspire, and a due regard to the sanctity and obligation of the pastoral office in the Church of Christ, would think that such a position was, in any respect, to be desired?

But the third resolution of official action taken by the bishops, "as I understand it" (and I am more than willing to be corrected, by the competent constitutional authority, if I have mistaken its meaning and design), is to be regarded as the final action of the Conference in Bishop Andrew's case, as explanatory of the original resolution of Brother Finley, and prescribing and settling the rule of action in respect both to Bishop Andrew, and his colleagues in relation to him. And most certainly, this resolution does not require the Bishop to "ask" or "demand" work of me or any one of his colleagues. I had taken the same decision, in a resolution that brother Mitchell, the mover of it, had given in a former number of the Advocate; for which I sincerely thank him. He will indulge me in a quotation.

After noticing that, "while the first resolution was pending, it was declared by some of its supporters to be mandatory, by others to be advisory," brother Mitchell proceeds, "But what did the Conference determine by the adoption of the subsequent resolutions? They are asked, 'What work, if any, the Bishop may perform?' And they reply, 'This is to be determined by his own decision and action.' The previous action of the Conference is referred to; the attention of the Bishop is directed to that action; but he is expressly left to decide, in view of that action," in what work, if any, he shall be employed." This being, as I understand it, a plain statement of the case, and a declaration upon Bishop Andrew alone to decide whether he would continue to exercise the functions of the episcopal office, or desist from so doing. At the same time, as I conceive, (and who can doubt?) he was left at perfect liberty to examine and analyze all the weighty considerations involved in the case, and to obtain the counsel of his friends. But when he had made the decision, under the provisions of the resolution, in view of all the circumstances, I considered myself not only at liberty, but under obligation, by virtue of the resolutions of the Conference, to treat my beloved colleague, Bishop Andrew, in every respect, as an accredited bishop and pastor of the Methodist Episcopal Church, whose official acts would be, to all intents and purposes, as "valid" as the acts of any member of the episcopacy. Such are my views of the "official instructions" given me by the General Conference.

My action, in relation to Bishop Andrew, has been in accordance with these views. I claim no infallibility of judgment, I may have misapprehended the meaning and design of my instructions. And if I have so misapprehended my action has, consequently, been in error. But I claim honestly, and according to the dictates of my best judgment, to have acted strictly within the provisions of those instructions. But that I have acted in contempt or defiance of the General Conference is absolutely false. JOSHUA SOULE.

We insert the above at the Bishop's request that, as he says, his friends in New England may see that he disclaims the construction put by us, in common with the whole northern Methodist press, on his course in respect to Bishop Andrew. Dr. Elliott speaks of this letter as follows:

BISHOP SOULE'S LETTER.

We cordially publish this week another letter from Bishop Soule. We see nothing new in it, and nothing which leads us to either praise or recall any thing we have said concerning his former letter. Of course we most gladly award to Bishop Soule priority of intention, while we disagree with him on the points already sufficiently noticed by us.

We err much if this letter does not manifest more than ever, to the people of New England, the Bishop's position. If we understand it, it disclaims even Bishop Andrew's "demand" for work as an apology for the senior Bishop's conduct.

For Zion's Herald and Wesleyan Journal.

SABBATH SCHOOL CONVENTION.

NEW LONDON DISTRICT.

Br. Stevens.—It may interest many of the readers of the Herald to learn that the preachers and members of our church, on New London District, are awake to the importance of the Sabbath Schools. On Thursday, April 10, a Sabbath School Convention met at Norwich, Conn. This was immediately after the adjournment of our Preachers' Meeting. Many more preachers were present at this meeting than at any former one, and the most delightful spirit prevailed among them. Hence we were well prepared to engage in the consideration of ways and means to promote the religious instruction of the rising generation.

Many delegates were present from different Sabbath Schools on the District, and the morning was profitably spent in hearing reports from them, and in conversing upon the state of the Sabbath School cause on the several stations and circuits. In the afternoon, we listened to other reports, and also engaged in the discussion of various resolutions, among which were the following, viz:

1. Resolved, That the frequent presence and lively interest of pastors are important to the complete success of Sabbath Schools.

2. Resolved, That it is the duty of every church member to take a deep and lively interest in the Sabbath School, and to manifest that interest by a constant attendance, whenever practicable, either as a teacher or pupil.

3. Resolved, That the hearty co-operation of parents is highly necessary to the prosperity of a Sabbath School.

4. Resolved, That as the divine blessing is indispensable to success in any enterprise, it is the duty of all interested in Sabbath Schools to make them an object of special prayer.

5. Resolved, That whenever it is practicable, we recommend that persons of piety and experience alone be employed as teachers in Sabbath Schools.

These and other resolutions were supported by short, pithy and highly interesting addresses from preachers and laymen present, and the greatest har-

METHODISTS AND SLAVERY.

A correspondent of the Journal of Commerce, writing from Washington, a few days since, thus speaks of the action of the Baltimore Conference at their late meeting in that city:

The honest and laborious Methodists recently held their Annual Conference in Baltimore. On the slavery question, which came up for discussion, the Conference adhered with inflexible constancy to the ground taken last year, not to tolerate in its members of the ministry any connection whatever with slavery. Mr. Harding, the man who was condemned last year to suspension, not having cleared himself of his slave property, continues under condemnation. As the Southern or slave-holding Conferences adhere with equal tenacity to their views, the consequence must necessarily be the rending asunder of this long united and powerful body of Christians. I know of no moral "agent" more inflammable in its nature or of a more destructively explosive power, than this slavery, which is embedded in the very bowels of the State and the church. It is beyond the grasp of human wisdom. God alone can compass our deliverance.—The Baltimore Conference refused, by an immense majority, to have anything to do with the projected Louisville pro-slavery Convention. This Conference consists, I believe, of the State of Maryland, the District of Columbia, a number of counties in Pennsylvania on the north, and many counties in Virginia on the South. They are a clever set of men, and will do what is right. John Wesley, their prince and prototype, who if the Methodists had any laws of canonization, would long since have been enrolled at the head of the Saint's calendar, detested slavery as much as he did rum-selling, and condemned both by the most plain and positive rules. He, therefore, who in that denomination advocates slavery or rum-selling, whatever else he may be, is no Wesleyan Methodist.

LECTURES ON COME-OUT-ISM.

Whereas we, the undersigned, heard with great pleasure and satisfaction the lectures of Rev. Mr. Porter, of the Methodist Episcopal Church in Lynn, Mass., on Come-out-ism, showing its legitimate character and tendency, and whereas these lectures are now in the course of publication, and whereas we believe they are well calculated to counteract the influence of the anti-Bible, anti-Ministry, anti-Sabbath, and anti-Church notions set forth by Come-out-ers, we most cheerfully recommend them to the Christian public as an antidote against this moral miasma now being diffused through the New England community under the mask of temperance and anti-slavery. And we hope that the true friends of religion and good government will use their utmost endeavors to extend their circulation. We only add that we have no pecuniary interest in the matter, and our only object is that good may be accomplished, which we believe will be the result wherever these lectures are read.

Thomas Bowler, Joseph Adams, Shadrach Ramsdell, Reuben Johnson, Benjamin Mudge, S. Gale, T. Hallows, Jonathan Tuttle, T. P. Richardson, Harrison Newhall, Nathaniel Allen, S. D. Brown, Isaac H. Farnot, James Mudge.

Lynn, Feb. 16, 1844.

The above certificate was given on the publication of the first edition of these lectures. That edition was sold in the space of a few weeks, and so far as we have been able to learn has had a capital effect. A second edition, in a cheaper form, is now offered to the public on the lowest terms possible. If Christians would not have the heritage of God overrun with infidelity let them scatter this little work broadcast over the land. It is not only a check to the dreadful mania, but being a defence of the Bible, Ministry, Sabbath and Church, it serves as a preventive to its spread where it does not exist.

Published by Waite, Peirce & Co., No. 1 Cornhill, Boston, and by J. Gould, Jr., Worcester. Price \$1 per hundred, 60 cents per dozen, 6 1-4 cents single.

PERSEVERANCE IN BROOKLYN.—At a recent funeral service which took place at 4 o'clock P. M. in St. John's Church, four candles were burning—two of them on the communion table. The burial service was read by Professor Henry in a semi-chanting style, when he descended from the pulpit and joined the other clergy in the chancel, who all turned their backs to the people while one of them concluded the service; even the benediction was pronounced by one of them with his back turned to the congregation!—Bos. Rec.

HERALD AND JOURNAL.

WEDNESDAY, MAY 7, 1845.

DEATH OF REV. TIMOTHY MERRITT.

This venerable and beloved minister of Christ died on Friday morning last at Lynn, aged 70 years. For several years he has been disabled for public labors by a general decay of body and mind; but through these melancholy years his spiritual character remained unimpaired. When even the ties of life seemed to escape his recognition, those which bound him to his Redeemer and to heaven were distinct and full of peaceful comfort.

His obsequies were solemnized in the church at Lynn Common on Saturday. The occasion had not been extensively advertised, but a large number of his old friends and brethren assembled to follow him to the grave. All our preachers of the city were present, and several from the neighboring appointments. The sermon was preached by the venerable Enoch Mudge—the first native Methodist preacher of New England, and for about half a century a co-laborer with the devoted Merritt in the work of the ministry.—Their friendship, said the gray-headed preacher, was like that of David and Jonathan; and, by a mutual engagement they had agreed that the survivor of the two should make the funeral address of the other. In the Providence of God, Br. Mudge, dismissed by age and infirmities from his former labors, was residing on the spot to comfort the last days of his old fellow laborer, and perform the long-pledged service over his remains. The sermon was full of interesting reminiscences, and was affecting to the last.

It was indeed to ourselves an intensely interesting scene to see the first native preacher of Methodism in New England, standing with hoary head and trembling voice, over the corpse of his early friend, and in fulfillment of a pledge of fifty years standing, tell to the generation following how they lived and loved. The one stepped over the portal of death, the other seemed lingering behind but a moment that he might commemorate the friend of his youth.

Br. E. T. Taylor followed the aged preacher with some remarks on the character of the deceased, and the other services of the church were performed by Mrs. Husted, Sanborn, Remington, and the writer. Mrs. Sanborn, Remington, Burrill and Willard, were the pall bearers. The excellent funeral service of our Discipline was read at the grave by Br. Burrill.

Thus depart our fathers, one after another, till but a few remain—the elders of our Israel, scattered through her hosts, tottering on their staves, and longing to enter into their rest. They have many burdens and trials in their feeble years, but let them "be of good courage" and stand erect, for the light of the better world is coming over their horizon and shines already upon their brows. Many of them, though now disabled, are still blessing the church by the unsullied purity of their declining years. Where were there ever more symmetrical and beautiful examples of Christian character than can be found among these remnants of our first ministry. O that their successors may be like minded. Let us catch their descending mantle; putting away our worldliness, our strifes, and all extraneous influences, let us re-consecrate our lives to the ministry of those blessed doctrines and that salutary discipline which have been the labor of their devoted lives. Let us reverse and love these aged veterans, for alas the privilege of so doing will soon be gone.

An obituary of Father Merritt, with full particulars, will appear next week.

DEATH OF PROF. SIMS.—Rev. Edward D. Sims, Professor of English Literature in the University of Alabama, died suddenly on the 15th inst. While in apparent health, and superintending some work in his garden, he suddenly fell, and was borne to his dwelling in a state of insensibility, which continued until his death next morning. Medical aid was speedily called in, but had no effect on his situation.

It is supposed that a rupture of a blood vessel, and suffusion of the brain had taken place, which baffled all human remedies. He was a distinguished member of the Methodist Episcopal Church. On the 9th ult., Rev. Dr. Manly, President of the University, delivered an impressive funeral discourse at the Methodist Church, before a large audience. He was followed to the grave by hundreds of his fellow citizens.

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PROVIDENCE CONFERENCE ACADEMY.

The next Term of this Institution will commence on Thursday, the 22d of May. In the boarding-house with the Principal and teachers, the price per week, exclusive of lights, washing and fuel, is \$1.37 1-2; or including these and tuition in common English branches, is \$2.00. The arrangements with reference to the boarding-house have been enlarged, so that thirty are accommodated, and if one week's notice be given, as heretofore, we will receive any number.—The continually increasing success that has attended every effort, from the first, and the efficient aid we derive every few days from students sent us from different parts of the Conference by our brethren, or letters of inquiry as to our terms—give us increasing hopes for the future. Our brethren from the old Bay State, and from the extremity of its cape, not less than the little Birmingham of Rhode Island, or the beautiful villages of Connecticut, have sent us students, who are doing honor to themselves and those that sent them, some of whom will soon enter the halls of our Colleges, and others in the valleys and on the hills tops "proclaim Christ and him crucified." While we have those of fortunate parents, blessed with wealth, we have others no less blessed with that indomitable spirit that brooks no opposition, and like the Davys and Henrys and Sherburnes and Burritts, will bless mankind. Yet, we doubt not, that while so much has been done by many brethren, there are others who have not thought that they might find some in their charge who have some desire for knowledge, yet know not where to go to slake their thirst, who, if they would give a word of advice, as several other brethren have done, would enter upon a course of study which would develop those talents, that they may shine and enlighten when the suns at present in the firmament "shall have been rolled together," not only as "a scroll," but as dust. Some of our brethren have sent on students, stating that the young men wished to know where they could find an institution designed to prepare for college, or that, accidentally they had heard of this Academy, but knew not the terms. Doubtless there are other young men and ladies in the same condition, and a little effort on the part of our brethren would aid much in benefiting the youths of their charge and this Academy of their choice.

Geo. B. COVE.

East Greenwich, May 1, 1845.

RESPONSIBILITIES OF THE RICH.—In a speech lately delivered in Boston, Deacon Moses Grant said, "It is an appalling fact, that with all our Sabbath and day schools, crime among the young is on the increase, as the records of our courts and prisons will satisfy the most incredulous; and why is it so? The truth must be spoken; humanity and religion demand it. I answer, then, because so many men of wealth withhold, by their example and influence, proper sympathy in the temperance reform; may more, even make money in a way injurious to society, and not only continue in a traffic known to be wrong, but rent buildings used for GAMBLING AND DISSIPATION. On the rich, then, rests the fearful responsibility of such a state of things, and to them I appeal for a remedy. They may give liberally, (and certainly no city does more in the way of charity than ours,) yet that will avail but little to stem the current of vice. We want something better than money—their example and influence, openly, on the side of suffering humanity—then we may hope our city will continue to be what it has been, remarkable for a proper observance of the Sabbath, and respect to the institutions of our fathers, on which so much depends."

Boston.—The following statistics of Boston expenditure, are compiled from official sources:—Boston has appropriated for the next year, \$48,000 for the Fire Department; \$52,000 for the House of Correction and the House of Reformation; for the Health Department, \$36,000; lamps, \$26,000; Lunatic Hospital, \$13,000; for the new Grammar and free schools, \$55,000; Primary Schools, \$42,600, and incidental expenses of schools, \$20,000; Overseers of the Poor, \$15,700; Streets, \$50,000; Police, \$10,000; Reservoirs, \$15,000; Sewers and Drains, \$10,000; Salaries, \$38,000; State tax, \$55,000; unliquidated claims for widening streets, \$20,000; widening and extending streets, \$50,000; watch department, \$50,000.

HARD WORK.—One of the new Puseyite tracts, embracing some particulars of the life of St. Patrick, gives the following monstrous statement, credible only on the supposition that the titular saint of Ireland had discovered some steam process of performing his devotions.

"Every morning St. Patrick repeated the Psalter through, from end to end, with the hymns and canticles, and two hundred prayers. Every day he celebrated Mass, and every hour he drew the holy sign across his breast one hundred times. In the first watch of the night he sang a hundred psalms, and knelt two hundred times upon the ground; and at cockcrow he stood in water till he had said his prayers."

INTERESTING WORK.—Hon. Richard Rush, it is stated, is about publishing a work which will possess great public interest at this particular crisis. It is an account of his embassy to the Court of London, from 1816 to 1825, embracing the negotiations on the Oregon question, on the boundary line, navigation of the St. Lawrence, right of search, &c. It will be in some sense a continuation of Mr. Rush's previous valuable work.

FOREIGN ITEMS.

METHODISTS IN FRANCE.—The annual meeting of the Wesleyan Ministers in France was held about the close of the year 1844. In a report of the meeting, it is stated that they "were of one accord in the conviction that God had called the Wesleyan body to take part in the great work of promoting a revival of Scriptural Christianity in France. During the session many impressive and useful sermons were preached in the city of Nîmes, and also in the missionary towns and villages, and the congregations were good and deeply attentive. At the ordination service of the Rev. P. Neal, the crowd was very great, and never was so many serious and attentive congregations assembled on a similar occasion."

THE BISHOP OF CALCUTTA.—The English papers contain the melancholy intelligence that the Bishop of Calcutta, the Rev. Dr. Wilson, was suffering from severe indisposition. His medical adviser had recommended a sea voyage as the best means of restoring his health. He intended returning to England immediately; but as he was at a distance of 800 miles up the country from Calcutta, it was apprehended that this great distance would be almost too much for him to accomplish without very great fatigue. It is now thirteen years since he quitted his native country.

TEMPERANCE AND THE SABBATH IN ENGLAND.—A vigorous effort is now making in England, by the friends of the Sabbath, to prevent the sale of ardent spirits on that day. An act was passed at the last Parliament, closing the dram-shops of London on the Lord's day, and the effects are such that the inhabitants of provincial towns are petitioning for a general law to the same effect. Numbers of the bishops and of the nobility, who have hitherto made no effort for temperance, but who are friends of the Sabbath, are engaged in this movement.

THE JESUITS IN SWITZERLAND.—The Swiss Diet has adjourned, without adopting any decided measures for the expulsion of the Jesuits. England, Austria, France, and Prussia, had each addressed a strong note to the Swiss government, recommending peace, concessions, &c. No fresh outbreaks had taken place. It is said that there was an interference of some of the great powers, which had the effect to prevent the expulsion of the Jesuits, against whom the people are very much incensed. The Jesuits will be withdrawn, for the present.

The radicals, as they are termed, falling in with the excitement against the Jesuits, are taking arms in many places. Volunteer corps have been organized in the canton of Argau, with an intent to attack Le Locle, the canton whose admission of the Jesuits has occasioned all the trouble.

TWO NEW PUSEYITE COLLEGES.—Mr. A. B. Hope, M. P., for Maidstone, and a devotee of the party, has bought some old buildings, formerly a seat of Benedictine monks, at Canterbury, and given £3000 in addition toward erecting a missionary college; in which, under the name of Missionaries of the Church of England to the Heathen, a class of men will be trained to carry Puseyism, with all its pernicious consequences, into the colonies at the public expense; and from thence the party hope to "re-act on the mother country."

The Oxford Chronicle says that large sums have been subscribed in order to found a college at Perth, under Puseyite influence.

NEW DEFINITION BY PAPESTS.—In Low Brittany the impostures of the Romish priests surpass all bounds. They have actually distributed among their portions of the New Testament, in which the word *Gentile* is translated *Huguenots*; so the poor people think it was the Huguenots, that is to say, the Protestants, who crucified our Lord!

The London Times hints that the Bishops of Exeter and London ought to retire from the Bench, if they continue to adhere to their peculiar conviction, (surprise affairs included.) Rather significant this, as it is supposed to have emanated from high authority.—At Falmouth, where the people had retired from the church, the surplice has been dropped, and the black gown again worn in the pulpit. The congregation have now returned.

STILL ANOTHER APOSTATE.—Mr. Mettrick, scholar of Corpus Christi College, whose withdrawal from the University of Oxford followed immediately upon the condemnation of Mr. Ward, has joined the Church of Rome.

KRYLOFF, THE RUSSIAN POET.—From St. Petersburg we hear of the death, at the age of eighty-three, of one of the greatest of Russian poets, M. Kryloff, and of such honors paid to his memory as never private gentleman received in Russia before. The body was placed in a magnificent coffin, clothed in the national costume, and wearing on its brow the laurel-crown of gold given to the poet by the Imperial Academy of Fine Arts, on the fifteenth anniversary of the publication of his collection of poems, and on its breast a bouquet of flowers sent him by the Empress. This coffin was borne by the pupils of the schools and colleges of St. Petersburg, under a canopy of black velvet, embroidered with gold, followed by a crowd of upwards of 30,000 persons, including ministers of state, generals, artists, *aristocrats*, men of letters, artisans, down to peasants and simple laborers. These, again, were succeeded by 500 equipages, three belonging to the Emperor; and at the Church of St. Isaac the coffin was received by the Emperor in person, in whose presence the funeral service was performed with pompous ceremonial.—Eight generals then bore the body to a funeral car, on which it was carried, followed by the same procession, to the cemetery *extra muros*, for interment. The Emperor has ordered a monument in marble, at the cost of the State, to be erected to the memory of the Poet.—The Critic.

A MONUMENT TO CHRISTOPHER COLUMBUS is to be erected at Turin, Italy. The king has given 50,000 livres for the purpose, and a commission has been appointed to raise further subscriptions.

PROF. THOLUCK.—It is stated that the wife of Dr. Tholuck is the daughter of the Countess Gemmingen, a converted Roman Catholic lady.

The English papers announce the death of Regina Maria Roche, the celebrated authoress of "The Children of the Abbey." She died at her residence in Ireland, at the advanced age of eighty-one.

GREAT INCREASE OF PERIODICALS.—It is said that on the last day of May, 1844, two hundred and twenty-seven different monthly periodicals were sent out from Paternoster Row, the great literary mart of London. There are also in London, thirty-eight periodical works published quarterly, making a total of two hundred and sixty-five.

PARISIAN LITERATURE.—Paris is well provided with journals and periodicals. The Journal de la Littérature gives the list of all published in that city. The total amounts to four hundred and thirty-nine. Of these, four hundred and twenty-eight are French, six Polish, three English, one German, and one Spanish. Forty-five are subject to surtax, viz., forty-four French journals, and one English.

A discovery has been made in the Bodleian Library, of a complete manuscript translation into Arabic of Galen's great work on Anatomy, containing the six books which had not hitherto reached us, and were supposed to be irrecoverably lost.

Mr. Macauley intends to devote the next two years to the completion of his History of the Revolution of 1688, and in consequence we shall have no more essays from his pen in the Edinburgh during that period.

FUNERAL SERVICE.

OF REV. T. MERRITT.

A funeral service, in commemoration of Rev. Timothy Merritt, will be held at Broadfield St. Church at 7 1-2 o'clock on next Wednesday evening, 14th inst. The sermon will be preached by Rev. Enoch Mudge. As our venerable father Merritt is endeared to the whole Methodist Church in New England, as one of its founders and most eminent laborers, it is hoped that not only the Methodists of the city, but as many as possible from the adjacent towns, will unite in this tribute to his memory. It is expected that many of our aged preachers, the early friends and co-laborers of the deceased, will participate in the services.

THE CHURCHES.

WILTON.—Rev. John Allen writes, April 23.—Br. Stevens:—Just say to the friends of Zion that we have waged war with the powers of darkness on Wilton Circuit, more particularly of late in a campaign at East Wilton village, which has continued for a few days past. Satan has been routed from the hearts of four or five sinners, who can now rejoice in a sin pardoning God; a number reclaimed from a wandering state. The people of God are quickened and much encouraged to pray for the spread of the work and the prosperity of Zion. Temple, that part of the Circuit where Br. Keith labors, has likewise been visited in mercy; a number there have been reclaimed and others converted to God. A few other conversions have been realized on the Circuit during the Conference year, for which we desire to give God the glory, and in anticipation of what will be wrought for us before our next Conference, we will give God glory in the highest! Pray for us that our hopes may be more than realized, and as the work prospers we will give you notice. Amen.

P. S. April 27. The good work is still going on.

LUBEC, ME.—Rev. John Rice writes, April 28:—The Lord has not forgotten to be gracious to us, at Lubec. During the last few weeks, we have been holding a protracted meeting, and we have not been disappointed in our expectations. The church has been quickened, souls have thirsted for and obtained the blessing of perfect love, the backslidden in heart and life have been reclaimed, and sinners have been converted to God. Many are anxiously inquiring what they shall do to be saved, and we are hoping for a still richer harvest to be gathered in to the Redeemer's kingdom. Last Sabbath, sixteen were baptized. It was a season of deep interest. The Holy Spirit was poured out, and we felt as if the Lord of Hosts was with us, and the God of Jacob was our refuge.—To Jesus be all the glory.

KNOX, ME.—Rev. I. T. Thurston writes:—The state of religious interest on some parts of the Circuit at present is quite encouraging. There has been some revival in the church, and a few souls, we trust, have been converted and reclaimed. The Lord be praised for his redeeming grace.

LYNNFIELD, MASS.—Rev. P. Farrington writes, May 3:—Methodism in this place is reviving. Although our prospect has been discouraging, God did not forsake his people. Our church is well repaired, having been clapboarded, and painted outside and inside. We have now a clean house, and are praying for clean hearts. Brethren, pray for us.

POPULATION OF THE WORLD.—According to McGregor, the population of the world is 812,553,712.—According to Bell, this vast multitude is thus divided:

Whites, 440,000,000
Copper colored, 15,000,000
Malattoes, 230,000,000
Blacks, 120,000,000
Hassel deemed the world's population to be 936,461,000, professing the following religions:

Christians, 252,700,000
Jews, 5,000,000
Mahometans, 120,105,000
Baptists, 140,000,000
Buddhists, 313,977,000
All others, 134,490,000

The Christian world:—
Catholics, 137,000,000
Protestants, 65,000,000
Greek Church, &c., 50,000,000

The population of Europe is estimated by Maite Brun at 214,000,000 souls. Asia is put down by Balbi at 413,443,300 souls.

GREAT SUCCESS.—We are told by the Religious Herald, a publication in the Burmese language, of the conversion of about two thousand Karens, in the province of Arrakan, the result of the missionary labors of the Rev. Mr. Abbott, within less than a year past.

In such success as this the friends of Christian missions may well rejoice, and derive from it encouragement to persevering exertion. Mention is also made of a gift of 1,000 rupees, by Major Broadfoot, with a view to commence the good work of education and the propagation of truth among the miserable inhabitants of the Ceylon Islands, on the coast of Mergui.

Rev. Dr. Humphrey stated in his valedictory address, as President of Amherst College, that of the 765 graduates of that college 400 were now in the ministry, or in a state of preparation. About one hundred are at this moment settled as pastors in Massachusetts, some were laboring as preachers in at least seventeen States of the Union, and about thirty were employed as Foreign Missionaries.

Noble.—The people of Tahiti and the neighboring islands have contributed £237 (more than two thousand dollars) to the funds of the British and Foreign Bible Society; and the directors of the London Missionary Society, in their last report, acknowledge the receipt of \$17,748 from their various mission stations. This is obviating the divine precept, "Freely ye have received, freely give."

The Bishop of Montreal, in his address to the clergy of his diocese, urges upon them the propriety of not participating in the movements of the Puseyites in reference to the habiliments of the officiating clergy, but to let things remain as they are until the matter shall have been formally passed upon by the convocation of Bishops at home.

WARNING TO LIQUOR DEALERS.—A gentleman of Cincinnati is in possession of the names of all the liquor dealers in two streets of that city for the last fifteen years. There were sixty-seven in all, of whom fifty-three are dead, and forty-six of them died drunk!

POPERY.—The New York Sun says that the Roman Catholic Bishop of Mexico and the Roman Catholic Bishop of Philadelphia, sailed for Europe in the steamer, and that a convocation of a great number of Bishops will be held in Rome next July. The temporal power of the See of Rome has been so severely assailed in various parts of the world, that the College may be induced to take into consideration the expediency of extending and strengthening the religious in preference to the temporal influence of the church.

SESSIONS.

OF THE NEW ENGLAND CONFERENCE FOR 1845.

New Hampshire—Winchester, N. H., Wednesday, May 28.—Bishop James.

Providence—New Bedford, Mass., Tuesday, June 3.—Bishop Waugh.

Vermont—Rochester, Vt., Wednesday, June 10.—Bishop James.

New England—Lowell, Mass., Tuesday, June 10.—Bishop Waugh.

ANNEXATION OF TEXAS AND MEXICO.—The London Sun speaks thus of the annexation of Texas:

MARRIED.

DWL[®]

"The Americans will not stop there. The pressure from within will only increase with the increase of non-

and St. Church, 1st St.
 W. Pike, and Miss H

ine,

Subscribers, who are the New England agents for most of the country, have been informed that the new volume, conducted by S. G. Goodrich, Esq., the famous and well known author of Peter Parley's Tales, of which the first volume has been circulated in New England almost twenty years, is now published.

NEW FAMILY MAGAZINE,
above title, to be continued in monthly parts, of forty pages each, price 25 cents per copy, or *Two Dollars and 25 cents per year*. The New England Family Magazine continued on the plan of the London Penny Magazine, and is a most judiciously prepared and interesting volume. No light or trifling reading will be admitted for columns, but only such History, Biography, Travels, &c., as are calculated to give instruction and useful information, and to excite the mind to the pursuit of science and artificial curiosities, and of the progress of Arts and Sciences as useful to make our readers wiser and better men, and to excite the respect and admiration of our friends of education, and all others interested in the improvement of our country. The Magazine contains nothing but serious, real and useful knowledge, in the most interesting and agreeable manner, and is the trashy and trifling of the day.

the above work, and by recommending it to their
 us in attending to the wishes of our members will
 it for examination to all who wish them.
 propriators would call the particular attention of the
 Publishers to Robert Merry's Museum to the fol-
 lowing:

TWO MAGAZINES FOR TWO DOLLARS:
 to place "ROBERT MERRY'S MUSEUM," and the
 "COUNTRY SCHOOL MAGAZINE," within the mean-
 family of NEW ENGLAND, we are induced to offer
OPF OF EACH WORK ONE YEAR, FOR
TWO DOLLARS:
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 ly.

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underground keep constantly on hand a general supply of HATS and CAPS, such as Beaver, Nutra, Mole, &c., &c., of the best quality, at low prices. Cloths and CAPS, of all patterns; Umbrellas, Trunks, &c., which bring at prices to conform with the times.

Old Hats taken in exchange for new Hats and Caps order, at short notice. C. B. MASON.

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20

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 the best material and help the country affords, and our
 are such as to enable us to manufacture equal to the
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 recommended. We hope to conduct our business on
 principles as shall give satisfaction and secure the confi-
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 service of help ready at all times to hang paper at the
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Corner of Central and William Streets,
LOWELL, MASS.
Subscribers having received their stock, would now invite the public to their large and well selected assortment of **CHAIRS, BEDS, CUPBORDS, TABLES, PRESSES, LOOKING-GLASSES, CLOCKS, &c.** The furniture will be sold as low as can be bought in Boston or elsewhere, and Over Price will be added to the balance. Apply to
ADAMS & NORTH.
DR. MORTON,
E. WELLES & MORTON, 19 Tremont Row, would take this opportunity to return his thanks to his friends and the community for the liberal patronage they have been so kind as to confer upon him, and for the satisfaction and pleasure in inducing his valuable improvement for inserting, &c. He is happy to inform them, that, owing to the great increase in the number of patients, he has been obliged to remove to a new and more commodious building, and has so far completed his arrangements and

and the manner of executing the work as now to be pre-
sented by INSURET, with a facility conferred upon me
to great demand which he has hitherto been unable to
feel perfectly confident of the great benefit the
country will derive from this mode of proceeding, and
substantial improvement of this nature, I have no hesita-
tion being solicited by hundreds who have been bene-
fitted by the success of this plan, and who are desirous
those who may be interested, through the public
knowing that no candid or disinterested person, who
terms him his countryman, can fail to see the wisdom,
real and valuable intention.

I would also beg leave to inform those who may need
it, that it is estimated that a single acre of land, such
or cloft Palates, and give a family of articulation.
The cost of erecting them is about £100 per acre, and
it will be waited upon 3 or 6 months, for all ex-
cost of constructing the teeth. TETH FILLED
his tooth is sensitive, the nerve may be paralyzed and
died.

3m March 19,

FARM IMPLEMENT
AND
SEED WAREHOUSE.
VID PROUTY & CO.,
s. 19, 20, & 32 North Market, and 19
Clinton Street, Boston.

ING receive an extensive assortment of Garden, field, Grass and Flower Seeds, raised by experienced and experienced for our customers, particular pains having been taken to have them all good and true to their name, and wanted, we feel confidence in offering them to the public. These seeds will not only be found in this count, imported from the most extensive seed-ware-houses. Those favoring us with their orders, may rely on their being promptly and faithfully filled. The following are a few of the most important kinds, which we wholesale and retail, viz.

GRASSES.

Prince Albert, Early Cedo Nulli, Early Blue, Early
gton, Early Warewick, Early Dwarf, Dwarf Blue,
Dwarf Marrowfat.

BEANS.

Sasha, Horticultural Pearl, Red Cranberry, Indian Chief,
and fine string Beans, Early China Dwarf, Marrow,
Moxideity, Six Weeks, Case Knife, &c. &c.

CABBAGES.

York Dutch, Vauvach, Rattersea, Sugarloaf, May,
Late Drumhead, Green Globe Savoy, Late Sugarloaf,
Blood.

BEEFS.

Black, Early Turnip-rooted, Yellow Sugar, Mangel
L. Also, Long, Orange and White Field Carrot, Rota,
and the Flat Turnip, 1st, 2nd, 3rd, 4th, 5th, 6th, 7th,
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Fowl Meadow do, Rhode Island Beat do, Northern
 their Red Clover, White Dutch do, Lucerne do, Buck-
 eye do, Blue Grass, Blue Top, Date, Ryegrass, Milt., &c., for
 the lowest market prices.

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We have also an extensive assortment of Flower Seeds,
 including all the most popular of this country and Foreign
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 Sweet Sultan, Sweet Pea, Margohis, &c. &c.

And Ornamental Trees, Shiraz, Grape Vines, Rhubarb
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 man prices.

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 man's Kitchen Garden, Bridgeman's Florist Guide.

ARM AND GARDEN IMPERIALS.
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 -s, Smiths, Rifles, Saws, Stones, Draft. Tie, Hutter
 -s, and all the new and improved Farm Implements.
 -Bills. Hooks. Axes. Hoe and Axe Handles, Grindstones,
 -Rollers. Burn Door Rollers, &c. &c.
 -head and all the new and improved Farm Implements,
 -and, or put up in boxes ready for retail.

BIOGRAPHICAL.

Mr. EDWARD MASON, of Fall River, Mass., died in peace, and triumphant, March 13, aged 58 years. He will long be remembered with affectionate esteem, as one of the fathers of the church in that place, and to his *wisdom, firmness and piety* she is much indebted for her present character and influence in that town. He became a subject of grace in early life, and soon after connected himself with the Methodist E. Church, and continued a devoted and useful member till death. He was a firm believer in her doctrines, and ardently loved the economy of the M. E. Church. All the trials and difficulties she has had to contend with in that town could never shake his confidence in or weaken his attachment for Methodism. She lived in his affections; he rejoiced in her prosperity, cordially entertained her ministers, and liberally contributed to support her institutions.

His attendance on all the means of grace was punctual, and he was never absent when he could consistently attend, and the ordinances of the church were eminently profitable to him, and afforded him the highest spiritual delight. As a steward of the church, he had few equals. System and punctuality characterized all his service for the church, and if all our stewards copied his example, fewer of our preachers would have to leave their stations without their allowance. His talents were not so much of the brilliant as of the useful character, and by doing good of every possible sort, fulfilling the apostle's precept, "Diligent in business, fervent in spirit, serving the Lord."

Soon after he was confined to the house, he spoke to his companion of the state of his mind, and remarked, "I feel calm and resigned; my faith and confidence are unshaken; I feel no fear as to my future welfare. Christ is my friend." &c., "I don't feel that annihilation and lively exercises of mind have usually felt in religious exercises," and he requested his friends to join him in prayer especially for it, as he felt a strong desire to enjoy it, as he thought it his privilege. For some time he labored for it with restless desire, till his earnest agonizing prayer awoke his companion in the midnight hour, when he inquired if it was morning, "for," said he, "the room seems lighter than usual, it seems as if filled with glory; and I feel as happy as I can live; I want to shout, 'Glory, glory to God!'" which he continued to do for some time, and in this frame of mind he continued till he took his departure.

It was his constant practice to retire for secret devotion three times a day, and this he continued as long as he could, by the aid of his friends, get into his closet. He loved to kneel before the Lord, and did so till he was no longer able to rise from his knees without assistance. In this state he would continue long, lost to every thing else but communion with his God.

A few days before he died, he sent for Rev. L. Bonney, on entering his room, said, "I am sorry, Mr. Mason, to find you so feeble." He, looking at him, said, "Why so? It is all right. I am not sorry; it is just as the Lord would have it, and I would not have it otherwise for the world." If I could change my condition by turning over my hand, I would not do it. My heavenly Father knows what is best for me; I leave all in his hands." He expressed a desire to communicate to him the state of his mind, and after relating the exercises referred to above, he declared his entire confidence in the gospel of Christ, and his interest in his blood, the remarkable support it afforded him, and the glorious hope it inspired of immortality. Speaking of his children, said he, "They all know my mind and wishes; I have tried to teach them the way of the Lord." Having his "house in order," and all his work finished on earth, he calmly and patiently waited till the chariot came, and quietly yielding up his soul to God, was borne away to mingle with the best before the throne. "Let me die the death of the righteous, and let my last end be like his."

W. LIVERLY.

Mr. PAUL PLACE died in Rochester, N. H., March 5, aged about 78 years. He was brought to a knowledge of salvation in 1806, under the labors of Rev. Lewis Bates and Rev. W. Bannister. Dr. Place was justly esteemed the father of Methodism in this place. His house was always the pilgrim's home. On account of a severe injury which he received many years ago, he suffered occasional mental alienation, yet, in his lucid moments, he was a consistent and devoted lover of our blessed Christianity. When near the grave, owing to his peculiar infirmity, he was not able to converse with his friends respecting his hope of heaven, yet his devoted and holy life gives them a stronger assurance of his ultimate felicity than any verbal declarations on the bed of death.

OMON C. BAZER.

Rochester, March 31, 1845.

SALLY W. HALE, wife of Isaac Hale, died in Atkinson, N. H., April 16, aged 38 years. Her sickness was short and very distressing. She lived only one week after she was taken ill. Sister Hale was amiable and uniformly pious. She had been a worthy member of the M. E. Church for about 18 years. She has now joined the church triumphant. Her last words were, "I see Jesus, he smiles and bids me come." She has left two children, one an infant, and an affectionate though deeply afflicted husband, to mourn their irreparable loss. That God may support him in his affliction, is the prayer of his pastor,

C. B. M. WOODWARD.

North Salem, N. H., April 22, 1845.

Mr. NATHAN CURRIER died in North Salem, N. H., April 17, aged 61 years. Father Currier experienced religion about 13 years ago; joined the Methodist E. Church, in which he lived a worthy member till death. He never rose very high in his religious experience, nor did he ever sink very low. He never was so sick as to be confined to the house, till his last sickness. For some years he had embraced the idea that when he was confined, it would be his last sickness. He said he should die—was very patient in all his sickness—perfectly reconciled—did not wish to get well—did not love to talk about the world, but wished to talk about Jesus and heaven. He has left a wife and a large family of children to mourn their loss. May God sanctify the affliction for their good.

C. B. M. WOODWARD.

North Salem, N. H., April 22, 1845.

DR. TIMOTHY KELLY, a revolutionary soldier, died in Hill, N. H., Feb. 19, aged 82 years. He was attacked with a severe illness which continued about three months and closed his mortal career. He not only fought in his country's defense, but also by grace, we trust, gained victory over his "last enemy," death. He professed religion forty years ago, and found in his support in the hour of dissolving nature. He appeared resigned to the will of God, and praised him that the sting of death was taken away.

G. S. DEARBORN.

Will the Christian Advocate please copy?

Mr. TIMOTHY COPP, son of Josiah and Sally Copp, of Gilmanston, N. H., died in Augusta, Georgia, March 29, of lung fever, in the 25th year of his age. He was a graduate of Dartmouth College, and had been at the South about eighteen months, engaged in teaching. He had enjoyed his usual health until about seven days before his death. His physician did not consider him dangerous until about twenty hours previous to his departure from this to the spirit world. How important that we heed the exhortation of our Savior, "Ye be

also ready, for in such an hour as ye think not the Son of Man cometh." Mr. C. was a young man of promise, and for the correctness of his morals he was equalled by few and perhaps excelled by none of his age. He was beloved by all who knew him, and in his death the friends have lost a worthy son and brother, and the world one of its brightest jewels. May this providence of God be sanctified to the good of surviving relatives and to the youth of his acquaintance.

Gilmanton, N. H. BENJ. D. BREWSTER.

Mrs. ABIGAIL M., wife of Capt. George Barto, and daughter of Col. Wm. and John Hancock, of Nobleboro', died April 5, in the 25th year of her age. In this instance death has broken a family circle; a husband mourns, and three little children are left without maternal care. She was an amiable daughter, an affectionate wife, and tender mother, beloved and esteemed by all who knew her. Though unprepared, as many are, she sought the sinner's friend, trusted in the merits of Christ alone for salvation, bore her sickness with resignation, and died in hope of eternal life. The Lord comfort all that mourn.

B. B. BYRNE.

WIDOW LUCY JENNESS died at Rochester, N. H., March 25, aged 89 years. She had, for many years, been a member of the M. E. Church, and discharged her duties with true Christian fidelity. Her last sickness was very distressing, yet she endured all as seeing Him who is invisible, and quietly fell asleep in Jesus, in full hope of a glorious immortality beyond the grave.

Rochester, N. H. OSMON C. BAKER.

Will the Morning Star insert the above.

Mrs. TEMPERANCE, wife of Samuel Gilman, of Atkinson, Me., died Feb. 4, aged 58 years. For many years she had been a worthy member of the M. E. Church, and an exemplary Christian. She suffered much during her last illness, which at seasons affected her mind, but during her lucid moments she triumphed in Christ. Death had no terrors. The termination of her earthly pilgrimage was peaceful. Peace to her memory.

Also, April 16, a grand-son of sister G. EUGENE D., only child of Benj. and Charlotte Foster, aged about twenty months, was summoned from the evils of this life to the presence of Him who said, "Suffer little children to come unto me." May all afflicted be in readiness to follow his heavenly spirit where affliction, sorrow and death are never known.

C. D. PULSBEY.

Atkinson, April 22.

Mr. EDWARD PHINNEY died in Monument, Mass., April 14, aged 65 years. Dr. Phinney experienced religion 37 years ago, and united with the M. E. society of this place, which, from his feebleness, could hardly be called a church. He has lived to see it flourishing, and some of his children, with many of his other relatives gathered into its enclosure, but has taken his leave of it, with the common remark, very applicable to him, for he has been "a very worthy and pious member." On account of ill health, I did not visit him during his sickness, but am told he died as he lived, with a firm trust in God. On being asked if he was willing to die, he replied, "Of the two, I had rather die than live." Again, "My religion stands by me now."

GEORGE W. BREWSTER.

Monument, April 17, 1845.

LINES.

Eye, tranquil eye! The shades of night
Bend with the calm and dewy light;
Each deep shadow with its turnings
New, holy, sweet imaginings;
Each changing thought recalls some friend
Zealous and kind. I cannot lend
Earth treasures or a diadem,
Rich diamonds or the costly gem,
To grace the brows of this love,
And thus my final affection prove.
No! but to me a pearl is given,
Decked with the holy light of heaven,
More precious than the gems of earth—
A priceless pearl of heavenly birth.
Rich with the dew of grace, its light
Yields sacred joy. And there's a bright,
Mild beauty in its hidden mine,
Like morning dew or calm sunshine.
Each time the priceless pearl we wear,
A fresher loveliness is there.

Religion is this pearl, 'twill lead
New charms, new beauties to each friend;
Each loved one may secure this gem,
Divine and pure.—Heaven's diadem.

Misc.

For Zion's Herald and Wesleyan Journal.

PHYSIOLOGICAL OBSERVATIONS.
Sketches of the physiological views of Combe and Fowler upon the nature of life.

Since the decease of Drs. Gall and Spurzheim, the doctrines of phrenology have been principally sustained and propagated by George Combe, Esq., of Scotland, and by O. S. Fowler, A. M., of this country; and from the prominence of the position they respectively hold in community, as advocates of the system before us, it becomes of consequence to examine their views of life, since it furnishes the foundation—the very key stone—of the phrenologic superstructure.

Mr. Combe, in his philosophical examination of the "Constitution of Man," (page 13, Boston, 1834), avows his object to be the "investigation of the natural constitution of the human body and mind." Let it then be borne in mind that he proposes to show us the mind's constitution—as well as of that of the body! But in treating of these two parts of man, he must either treat also of vitality, or else prove to us that it has nothing to do with either the body or the mind;—the latter of which he virtually does.

With, therefore, the declaration of the fact that "all substances and beings have received a definite natural constitution," (p. 3,) he assumes the inference, (p. 6,) that each such "natural object or being" acts in a particular way in virtue of this natural constitution, (which constitutes its law), and that "every mode of action which takes place according to a natural law, is inherent in the constitution of the substance or being that acts."

Hence all the phenomena of life, as well as all the phenomena of inorganic matter, are made to depend upon the same general law of nature, viz., that all action of every kind, whether vital or physical, is derived from the natural constitution of the "object" or "being" that acts, and which constitution being inherent, the cause of these phenomena of action of every kind and degree, is inherent also. Every action therefore which takes place, whether that action be brought forward by a living being or by an inanimate clod of matter, is produced by the operation of the same law, and is to be referred to the same condition—its natural constitution!

What then are the phenomena of life, or those of crystallization, or of chemical affinity, but peculiar modes of action? How can growth, nutrition, and such like functions, be performed but through the medium of actions peculiar to each body so growing? And how can a crystal be formed, or a salt be produced, but by actions equally peculiar to each organic substance? But by the doctrine here avowed, all these peculiar actions, by which such different results are produced, are inherent in each body producing them—are entirely dependent upon their natural constitution! The natural constitution of minerals is to form crystals, while that of animals is "to grow, to propagate,

and die." Since then all these phenomena are made to depend upon the same principle, it follows that if the vital phenomena of animals arise from the operation of an independent principle of life superadded to matter, the phenomena of crystallization in minerals must be equally dependent upon the same principle of vitality, and consequently minerals live as well as animals. On the other hand, if crystallization occurs in virtue of a specific property in matter, the phenomena of life in animals must also depend upon the same specific property in organized matter, and animals are dead in the same sense as minerals are! Hence the terms, life and death, constitute a distinction without a difference!

Mr. Fowler, as the reader undoubtedly knows, is a native of the United States, and graduated a few years ago at Amherst College, Mass., since which time he has, I believe, devoted his time exclusively to the interests of phrenology. And he has, undoubtedly, in connection with his brother, done more to advance those interests than any other man in America. He has not only published many standard works upon that subject, but he has been the publisher and I believe a principal proprietor of a leading phrenological journal in the U. States. As an expert delineator of human character, there is not perhaps his equal in the Union, (unless it be his own brother), and which fact has done more than any thing else, not only to elevate his own professional tact and knowledge in community upon that subject, but of drawing public opinion over to the interests of the phrenologic science and establishing in fact a favorable regard in the popular mind.

Since then Mr. Fowler stands at the head of the phrenologic profession in this country, and bears nearly the same relation to it that Combe does to that of Scotland, and since his opinions have been published and have become public property, they are the legitimate subjects of investigation or of animadversion according as they tend to subvert the cause of truth and morality or to subvert it. But since we do not believe that a corrupt fountain can send forth a pure stream, so we believe that if we desire the effect produced to be healthy, we must look well to the source of the action—to the fountain—to the cause which produces it. Thus, if a man for instance fully believes that nothing obtains in man but what is material, and that his life, mind and soul are only properties or affections of material substance, with what grace could such a man talk of the immortality and final happiness or misery of a soul after death?

Again, let us admit that man has no soul of a spiritual nature; would it not be the height of folly, would it not show a dishonest purpose, a design to work on the credulity of the populace to describe a selfish object, entirely aside of that of the advancement of truth, whatever may be the pretensions to the contrary, if a man who knows that such is the fact, should be clamorous for a future spiritual existence; and to deceive the public still more, should endeavor to support such an idea by the unbridge of some loophole fact connected with his scheme? Now what we have admitted as a fact here becomes the same as a fact, (whether it be so in reality or not, to him who believes it to be such. Hence we argue that for a man who does not believe that a spiritual soul exists, yet because the populace do, to avail himself of that credulity by endeavoring to show that his peculiar scheme is strictly in accordance with their views of such a soul, and endeavors to prove it by telling them that such must be the fact, since the organ of hope, for instance, looks to something future even at the last moments of existence, it is little better than downright hypocrisy, deceit, and perversion.

We wish not to affirm here that Mr. Fowler is a materialist, nor shall we do it until we offer proof of the fact. Should he, however, or any of his friends, disclaim the fact by averring that he disavows such a sentiment, and that he believes in a future spiritual state, all the answer we have to offer is, that in such a case he believes one thing and says another. Out of his own mouth we intend to judge him. To the law therefore and to the testimony.

But it should be observed, that though we intend to show Mr. F. to be a materialist in common with Boussais, Gall, Spurzheim, and Combe, yet we intend to do it only in connection with phrenology. As with them so with him; we shall commence with his views of vitality. We commence then by inquiring what are Mr. Fowler's views of the nature of this principle?

Upon this subject Mr. Fowler holds the same opinion as his phrenologic teachers, Gall and Spurzheim, and his co-laborer on the other side the ocean, Mr. Combe. He has no faith in the existence of any separate existence of a principle of life aside from organization, and speaks of it as being manufactured by certain organs of the living body, which is certainly an improvement on the old phraseology of Gall, Spurzheim, and others, as being more easily understood. Hence he says, on the 11th page of his "Practical Phrenology," published in 1844, under the head of the "vital temperament, or the nutritive apparatus," that the organs of the temperament or apparatus "embrace those which are employed in manufacturing" the expression, "in manufacturing vitality!"—and in creating—"again note the expression—"in creating and sustaining animal life." Here vitality is manufactured and created and that too by the nutritive organs!

This nutritive apparatus embraces the digestive apparatus, the heart, the lungs, blood and its vessels, the viscera, &c., including indeed all the internal organs. He also believes this same "vital apparatus supplies the materials required for the growth and nutrition of all the parts requiring either," and which "is far more active during infancy and youth than any other part of the body." (Pract. Phren. p. 13.) Again—"This apparatus, (to which we have above alluded,) not only originates vitality but also sustains the whole animal economy. It constitutes the fountain head of animal power and animal energy; manufactures the animal heat, resists the cold and heat, disease and death, and supplies the brain, nerves and muscles, with vital energies which they are compelled to expend whenever they are exercised. It is to the man what the fire and wood and water and steam are to the engine—the *vis animæ*—the *primum mobile*—the alpha and the omega of the animal economy." (Pract. Phren. p. 13.) Can there be any vitality then but what flows from organization? Here, though the term organization is not used, yet its sentiment is retained. And instead of saying that "organization manufactures vitality," or "creates and sustains animal life," the terms "vital temperament" or "nutritive apparatus" are used in a parallel sense. The meaning is identical in both cases and becomes the same.

In view of the sentiments here extracted from Mr. Fowler, let us ask the intelligent reader what kind of an entity or principle that can be which is manufactured, created and originated, in organization? Are not the digestive apparatus, the heart and its appendages, the lungs, and the other internal organs which Mr. F. regards as being the efficient agents in producing vitality, the prime motive power—the producer of life? And does not life result from the operation, or is not the consequence of the action of those organs as such as any agent is the cause of the following effect? And does not these organs of life emphatically stand in relation to each other of cause and effect?

But in addition to all this Mr. Fowler positively declares that the organization and not vitality is the fountain head of animal power; that it is the originator of vital energy; that it manufactures animal heat; that it re-supplies the brain, the nerves, and the muscles, with vital energies; and, in short, that it is to man what fire, wood, water and steam are to the engine? Nor is this all; these organs are the very *vis animæ*—the *primum mobile*, or the spring of motion—the real alpha and omega, the beginning and end—of the animal economy. What

power then can precede them in producing the phenomena of life? If the organization be the alpha and omega of the animal economy, if it be the beginning and end of it, it follows that since there can be nothing before the beginning and nothing after the end, the organization is the beginning and end of man! And since wood, water, fire and steam, constitute the motive force of the engine, so must organization constitute the motive force of man, if, as Mr. Fowler says, the latter bear the same relation to the animal economy that the former do to the engine. Indeed organization is made to take the same place in the economy of nature that a vital principle is usually allowed to do, and it must be considered as the *punctum saliens* of living matter.

J. SMALL.

From the Christian Witness.

LINES.

BY A DISTINGUISHED DIVINE OF THE DUTCH REFORMED CHURCH.

O that the soul of Luther

Were on the earth again!

The mighty soul, whose mightier faith

Burst ancient error's chain,

And shined the rays of God's own word

Through superstition's night;

Till the Church of God, that sleeping lay,

Awoke in Christ's own light.

For there are banded traitors strong.

Who fain would round us cast

The fetters that our fathers wore

In those dark ages past.

The church! the church! they loudly boast,

"The cross! the cross! they cry;

But it is not God's pure church they love,

Nor the cross of Calvary.

They would knot again the painful scourge,

And fire the martyr's pile;

And the simple poor of God's free grace

With mystic words beguile.

They would tear the Bible from our hearts,

And bid us blindly turn

From the holy page and the Spirit's power,

From the feet of men to learn.

They darken e'en the house of prayer,

With gothic shadows and

Leat the Sun of truth and righteousness

Should shine on us from Him.

They open lying legends old,

And claim their right to rule,

Through lines of tyrant prelates long.

From the meek apostles' school.

They stand between us and our God,

In the robes of bigot pride;

And swear that none who serve not them

Shall serve the Crucified.

O that the soul of Luther

Were on the earth once more

And his mighty faith in the word of truth,

Those floods of light to pour!

For the church his holy zeal once led

From Rome with holy zeal

In wandering from the glory back

To foul captivity.

For Zion's Herald and Wesleyan Journal.

EVILS OF BACKSLIDING.

There are but few things that more perfectly show the depravity of the human heart than the proneness of Christians to backslide from God. To do this floods the church and world with evils that are peculiarly aggravating. It will be my object in this article to notice a few prominent evils of backsliding.

1. Such a one "leaves his first love." That is to say, he that backslides from God meets with a change as much for the worse, as he does for the better when converted. His principles are perfectly averse to those of a young convert; for while one, recently converted, has expanded views of his duty and obligation to his fellow men, his are contracted.

He can feel but little for them, from the fact that he is not in possession of that love that impels him onward to learn and ally the sufferings of mankind. He does not love God, nor does he love his neighbor; for he that loves God, will love his brother also.

If he feels the warm influences of God's love in his own heart, he will desire that others may be sharers with him. But let him backslide and it is not so. He then possesses a little, narrow spirit that puts him in a hell upon earth. Hence go to him for any benevolent object, and solicit his aid, and he will tell you "charity begins at home." Speak to him of the duty he owes to himself, and he will refer you to the cares of his family. Press upon him his duties to his family, and he will tell of the he owes to himself. Try to get any thing of him to support the precious and wants of the mission, and he will tell you in behalf of missions, and he will tell you "charity begins at home."

Thus having traced him through all his windings, you leave him at home, where you found him. "Sing and warm himself, he thinks of no one else, unless it be to make gain of them."

Do you ask the reason, I answer, "he has left his first love." Mark, it does not say he has lost it, but he has left his first. That love that throws its arms around the world and causes its possessor to exclaim, "The world is my field, and all men are my brethren," is abandoned, and a simple regard for self takes its place. In pursuing such a course, you cannot see.

2. That he brings a reproach upon the cause of God. The world gazes on him, and set him up as the pattern of piety. They see his intelligence and closeness, not to say dishonesty, in trade; they know full well that he does nothing for the support of the cause of God, they hear nothing from him during the hours of worship, they see him trimmed up with all the fashions of New York, London and Paris send out, and delighting in the "sanctified nonsense" of the day; they see him get angry as soon as any one they know too the spirit of benevolence does not reign in his heart; and are led to exclaim, "he is not any better than others."

Now, say what we may, such persons bring the religion of Jesus into disrepute. With what evil consequences is the backslider's course fraught? Reader! did you ever think you were building up infidelity? Have you reflected, to go again with the world, is "crucifying the Son of God afresh, and putting him to an open shame?" But as another evil, we may notice.

3. It tends to self-exaltation. The true Christian is humble. He does not "think more highly of himself than he ought to think." But not so with the backslider. He has high and exalted notions of himself, and if he prays at all, thanks God "he is not like other men;" consequently, reprove him for a fault, and he receives it unkindly. Request him to attend church, and he will tell you he has heard and knows enough of these things already; hence spends his Sabbaths in idle chit-chat, or in lounging away his precious time, either of which is a direct violation of the command of God.

Indeed, he fancies he is rich, and increased in goods, when he is poor, blind and naked. Let me add to these evils one more, viz.:

4. It tends to deception. That is, to deception in doctrine. Hence it is quite frequent that individuals backslide and then change their sentiments. They wish for some favoring breeze to waft them to heaven without performing their duty to God and the world.

Why, amidst the 500 Universalist ministers in our land, I hesitate not to say, five eighths of them once professed religion; but, having backslid, embraced Universalism, and to still conscience, whip

themselves up to firm belief in it, and get the dollars withheld, they commenced preaching it. And thus it is with many. They first fall from grace, and then conjure up something new. The old gospel is not good enough for them; the old church has become impure—and finally, nothing but impurity is found in church and state, and they set themselves, poor, wicked, deluded sinners, about the work of reforming the world. But I close by saying,

5. It tends to self-destruction. "The wages of sin is death;" and, says the wise man, "the backslider in heart shall be filled with his own ways." GEO. W. BREWSTER.

Monument, Mass., April 16, 1845.

For Zion's Herald and Wesleyan Journal.

MY EXPERIENCE.

Br. Stevens—The present is a day of reform in many things, and should be in all. We should be looking for improvement in our customs, manners, and habits, for we find that many things which were once thought to be useful, or at least were deemed innocent, are now laid aside as injurious, and others are looked at with a jealous eye. Thus it is with the use of tobacco, whether in the pipe, the quid, or the snuff box; and where is the professor of religion but finds within some misgivings, whilst he, or she, is in the habit of using tobacco, whatever may be the *prætext*. I say *prætext*, for all have some cause, or rather some excuse to make; but it is unfortunate for them that it is rare that their excuse satisfies themselves; hence, how important that we have all the light there is on the subject, if possible, to recover some from the power of this evil habit. Presuming that a little of the experience of one who has, by the grace of God, been rescued from the habit of using tobacco, will assist in this work, I will give a sketch of my experience in this matter.

When I was about 15 years of age, I was afflicted with an ulcerated tooth, for which my parents advised me to chew tobacco. At this early age I commenced, and it was a task indeed to obtain the habit, but the hope of advantage to be derived from its use kept me at it. I succeeded, and continued in the practice for about sixteen or sixteen months, because affected and were extracted. My health was not the best; I was troubled with a sickish faintness at the stomach; no appetite for breakfast; knew not what was the difficulty; troubled with diarrhoea; could not believe it was tobacco. Again, I was afflicted mentally; would often converse with persons on the philosophy of the mind, and the best time for study, and it was decided to be the morning. I knew it was not with me; my best time was the afternoon and evening, and perhaps at 10 o'clock at night. I was led to look for the cause. Conscience had begun to work; and in conversation with one at a certain time, I decided that it was the tobacco which made the difference. I could hardly believe it, and thought of leaving it off. Arose in the morning, took no tobacco; no mind for study; by noon I felt so; found it was just the thing wanted; it took me to keep up every nerve. I began to think it was the tobacco. Conscience began to reprove rather sharply. What better is it to study sermons (for at this time I had been a preacher of the gospel some five or six years) on the stimulus of tobacco, than run? You preach temperance, why not practice it? You would have the drunkard deny himself of rum, and why not deny yourself of tobacco? I then would resolve to leave off, and I put it away; but I would see others use it, then I had such a taste for it I would take a little. Thus I was gone again, and used more than before. But conscience was at work; I left off a number of times, and hence I tried to taper off; but this did not help the case; I got in the habit; this still remained, and at length I got in that position from which I could not extricate myself. I preached in a meeting house where a preacher of another order officiated also one half of the time; he also was a tobacco chewer. On a beautiful Sabbath morning, as I was seated in the pulpit, I was led to examine the place where I was; there stood the box in one corner of the desk, waiting for its portion from the preacher's mouth. The sides of the pulpit were stained with the portion which had been ejected at former times. Says conscience, Is this a fit place to preach the holy gospel? Would you like to have it known that this is the place where you officiate as a preacher of the gospel? No, I should not. But what shall I do? I have tried to leave off again and again; but here I am, as yet; what shall I do? Conscience says, leave off. At length I resolved to do it. Says conscience, Go to God in solemn prayer, and you can do it. That's the course; I will do it. So at a convenient time I went to the throne of grace; and there, in the presence of God, asked him to help me in this work, and give me the victory over tobacco; and blessed be God, he did help me in the work. He did not destroy the taste, but strengthened my resolution; thus he gave me the victory. It was a time of trial, I resolved, prayed, denied self, and obtained the victory, blessed be God.

But now the effect; this was great. My appetite became regular; faintness at the stomach and